

I have only been able to find for this Gale a good centre on the 20th September, when, as will be seen, it was blowing in a tolerably well defined circle, the centre falling close to Chittagong, where, as we learn, several native craft perished, whether on that day or not I am not certain, but suppose it most probable. The centre, if it had one on the 21st, was not far from Chilakhal, but it seems to have been a gale which had not sufficient strength to form itself into a regular vortex for more than one day, and was interrupted by other causes producing the irregularities, which will be seen by any person who will take the trouble to examine the table with the chart.* One of the most probable obstacles may have been the range of the Kasiya hills, which skirt the eastern bank of the Burhampooter.

Some account of a Journey from Kurrachee to Hinglaj, in the Lus territory, descriptive of the intermediate country, and of the port of Soumeanee. By Captain HART, 2nd Grenadiers; (Bombay Army.)

[Communicated from the Political Department, Government of India.]

Under the impression that any information regarding this part of the country may prove acceptable, I forward the accompanying remarks made during my late excursion to the celebrated temple of Hinglaj, which I am not aware of any European having before visited. A rough sketch of my route is annexed.

On the 24th January I left Kurrachee in company with a party of Hindoo pilgrims, and crossing the Hub river reached Soumeanee in three marches. The route as far as the Hub lies over the high ground between the range of hills in which the hot springs, Pier Munga, are situated and the sea. Owing to a heavy fall of rain a few days previous to my departure, a large body of water was running in the river, but on my return, I found only a small stream, which I

* The Chart will appear with Part II. in the approaching number of the Journal.

was told would continue to flow for a short time, and then water always be found in pools. The bottom is covered with loose pebbles, and its width about 100 yards. I saw no signs of cultivation or inhabitants near it, but a few miles higher up, some Noomreea families with their flocks were located. A belt of tamarisk jungle extends for a few hundred yards on each side of the river; four miles beyond it, the road enters a pass in the Pub mountains, called "Guncloba" by Mahomedans, and the "Ungeekhera Bherum Suk," by Hindoos. It is stony, of trifling ascent, and the descent equally gentle to a tract full of ravines, extending from the Mor range of mountains which branch off from the Pub towards Beila and the sand hills on the sea shore. A few years ago this Suk was occupied by a party of Noomreeas who plundered the pilgrims, and eventually stopped all communication, until the Yam of Beila sent troops and dispersed them. Some Mahomedan tombs not far from it were pointed out as having been raised to those who had fallen in battle. To the left of the road, and a hundred yards distant from it, is the Bhowanee well, only three feet in diameter and nearly forty deep. It is said never to be dry, yet travellers alone use it. The face of the country is here sprinkled with patches of milk bush, and low shrubs, which continue to the Boareed Suk, where the road leaves the high ground for the beach. A few miles before reaching it, the bed of the Bohur river is crossed. It appears merely one of the larger ravines, and the route runs a short distance down its bed to avoid an abrupt ascent on its right bank. The Boareed Suk presents a most singular appearance, and is formed by one hill having been detached by some convulsion of nature from the range, which is here about two hundred feet in perpendicular height. The path leads along the edge of a deep ravine, where the rush of the stream has cut a channel as even as if excavated by art, and then winding round the back of the hill, slopes to the shore. The descent is gentle, and laden camels pass without difficulty. The sea at this spot is not far distant, but further on the shore gradually widens, until it leaves an extensive flat between it and the sand hills, in some parts nearly a mile in breadth, covered

with a low jungle of tamarisk, and wild caper bushes. On my return grass had sprung up over the greater part of this tract, and afforded excellent pasture to a few ponies belonging to the pilgrims with us, but I saw very few cattle or goats feeding there. Three miles from the pass is a nulla, in which brackish water is procured by digging, where travellers usually halt, and one mile beyond it a decayed tree marks the "Kharee well," where sufficient is found to supply small parties. This was the second day's journey. On the third, we continued our course along the flat, which is never at present overflowed by the sea, and passed the "Seeta Koowas," (a number of kucha wells so called,) which have been sunk at different times, many now filled up by the earth falling in, and but little water in the rest. The sand hills here lose their precipitous appearance, and gradually decrease in size until they sink to the level of the plain. The ruins of a small building named "Peer Putta" by Mahomedans, and "Gopeechund Raja" by Hindoos, lie to the left of the road before it reaches the Vindoor river, which is dry except after heavy rain, when it runs for a few hours only. The bottom is sandy, and its width trifling. A barren plain brought us to a range of sand banks, ascending which we found ourselves in sight of the town of Soumeanee, situated at the head of a bay in an amphitheatre of sand hills, and remarkable only from the absence of all verdure around it. The party halted at a ruined Dhurumsalla, a short distance from the wells which supply the inhabitants with not very sweet water. They are but two in number, only a few feet in diameter, and are lined with logs of wood to prevent the sand choking them. I had previously informed the Dewan of the Yam of Beila of my intention of passing through his country; he came out to meet me, stated that he was directed to obey all my orders, and would, if I wished, accompany me on my journey. His attention was most marked, and it was with difficulty that I declined his request to be allowed to supply food to my party at the Yam's expense, although I particularly explained to him that I was merely a traveller, and not authorized to receive presents from his master; but only desired the protection

always afforded to strangers. He said that the Yam wished by his attention to me to shew the consideration that every British officer would meet with while in his territory, and a Noomreea sepoy was ordered to attend me as long as I remained in the country. In the afternoon the people crowded out of the town to look at me, but I experienced no rudeness or incivility whatever from any one.

The port of Soumeanee has been long known to Europeans owing to its being on the direct route to Khorasan and Afghanistan. The town is built at the head of a large but shallow bay, in shape not unlike a horse-shoe, into which vessels of heavy burden cannot enter, except at spring tides. The entrance is narrow, and the low sand banks which border the harbour afford little or no protection from the wind. All boats but coasting craft, anchor outside the bar, at a distance of nearly two miles from the town, in the open roadstead, where they are much exposed. Their cargoes are discharged into the smaller dungees and then landed. On inquiring how the horses exported from Khorasan were embarked, I was told that the vessels were brought in at spring tides, and the animals swam off to them. As we halted here a day to lay in a stock of provisions, I had an opportunity of making a few inquiries regarding the state of the district under the Yam's rule, from the Hindoo agents of Kurrachee and other merchants residing there, the result of which I now beg to communicate.

The ancestors of the Yam of Beila are said to be descended from one of the numerous Hindoo Rajas who were converted to the faith on the advent of the followers of the Prophet. At a later period they connected themselves in marriage with the kings of Beeloochistan, better known of late as the "Khans of Kelat," to whom they paid no tribute (although liable to be called on for military service), but on occasions of festivity or visits presented nuzurs as an acknowledgment of their paramount authority. The district over which they rule, extends from the port of Soumeanee northward to Khoydar, and from the Pub mountains beyond the greater range of the Horas. This tract of country is inhabited by the Noomreea tribe who pay allegiance to the Yam.

The only towns comprised within it are Beila, Oothul, Soumeanee, and Lyaree, the former being the usual residence of the chief. Soumeanee is the only port, and the customs on its imports and exports form the principal item of revenue. It is described as having been in former days but a mere village inhabited by fishermen, called as all such places are on this coast, "meanee." Its bay affording more protection to their boats than they could find on the open coast, its population naturally increased, and as trade began to flow through it, the epithet "Sou" was prefixed par excellence. A small mud fort was built on the sea side to check the rapacity of the Gulf pirates, and many Noomreeas from the jungle located themselves there. At present it contains upwards of two hundred houses, Population of Soumeanee built as usual of wattle and mud, and the number of inhabitants is said to amount to a thousand families. Of these the greater proportion are Noomreeas, who earn their subsistence by transporting merchandise to the northward, and fishermen. The Hindoo portion of the population does not exceed three hundred, a few being agents of traders at other ports, and the rest artisans and shopkeepers. The Yam exercises the supreme authority, but as the present incumbent is a child, his power is in the hands of two Dewans, a Mahomedan and a Hindoo. They are however controlled by his mother, who has the reputation of being a woman of sense and discretion. The former regulates the police, and the latter the revenue, the total amount of which is about 45,000 rupees per annum; of this sum from rupees ten to twelve thousand is derived from the cultivation round Beila, Oothul, and Lyaree, where Revenue. soowaree, oil seed (shungruf), &c. is raised, and the gum of the googhul tree found. The customs collected at the port of Soumeanee and the transit duties of Beila and Oothul are farmed by a Kwaja and a Hindoo for rupees 34,000 per annum; a few years ago the sum paid was rupees 30,000, and before that only 26,000—a pretty convincing proof of the increasing prosperity of the port. Two thousand rupees of this amount are said to be derived from the tax on fish. The contractors pay part of the amount of their agreement in advance, and the balance at the end of the year.

Resident traders are only called on to close their accounts at the annual settlement, but other merchants pay at once. The custom duties are less than those exacted at Kurrachee, and much consideration (as I was told by some Afghan merchants I met there with large investments,) is shewn to all traders by the authorities. On each bale of piece goods rupees 10 are levied; on other articles duty is charged at the rate of rupees 32 to

Duties. merchants, and rupees 38 to ryoths. The principal imports are cloths and metals from Bombay, sent to

Imports and Exports. the northward; and dates from Mukron, and rice from Scinde, for internal consumption; slaves also are brought from Muscat, but seldom unless on private order; on each a tax of rupees 5 is taken. So far have the Hindoos resident here got over some of their prejudices, that the generality of them employ Seedhees as household servants to clean their cooking utensils. The exports consist of wool and googhul from the Beila district, and wheat, ghee, moong, asafetida, and horses from Khorasan. The former article is brought in large quantities from the hills near Shah Bilawul and beyond Beila; its quality is finer than that shipped at Kurrachee, and the cost here averages from 14 to 16 rupees a maund. The oil plant (Shura or Shungruf) is raised in large quantities, and both its seed and oil are sent to Muscat, Gavaddel, Kurrachee, and the mouths of the Indus: in Soumeanee alone I saw no less than twenty mills at work. The coins in circulation in the towns are German crowns or rials, —————* and Soumeanee pice, those of Kurrachee not being current in the neighbourhood. There

Tonnage of the Port. are only six vessels of any size belonging to the port, five owned by a Hindoo, and one by a Mahomedan. The fishing and coasting boats are about twenty in number. When walking round the town I examined the remains of the fort. It appears to have been of very small extent. The remains of two

The Fort. bastions and a curtain on the sea side are now alone discernible, and they are almost level with the ground. The bank on which it stands has been partially washed away, but the Dewan explained to me as the cause of its never having been repaired, that since the destruction of the pirates by the British, it was

* Illegible.

Shops. on longer of use. The number of shops do not exceed fifteen, in which grain and dates are sold. The weavers (of whom there are not many) fabricate a few silks and coarse cotton cloths, Manufactures. which find a sale here; a common kind of carpet called a "furrash" is also made from goat and camel hair. Indigo is imported in small quantities, and is used by the dyers (there are only three) in colouring the clothes of the male portion of the population. There are four mosques, and Mosques and temples. six dhurumsallas and temples in the town and neighbourhood. I was informed by the Afghan merchants that at present the hire of a camel to Kelat was as high as twenty-five rupees, owing to the great demand for them by our troops. Goods to the amount of rupees six hundred, the property of one of them, had a few days before been stolen from the "Peer Kee jugah" outside the town, where they usually halt. On representing his case to the Dewan, he told me the thieves had been traced, and that no exertions should be wanting on his part to restore it, and what the plunderers could not pay in *kind*, they should *in person*. In the customs farmed by the Payments made by Pilgrims visiting Hinglaj. contractors the sum of rupees 2/2 taken from each pilgrim, and some mendicants, who visit the temple at Hinglaj should be noticed. Of this six annas belongs to the Yam, part of the balance is divided by the town authorities, and the remainder goes to the contractors. For it, protection is supposed to be afforded them while in his territory, and as a proof of it, one of the leaders of a party we met, mentioned his having lost a "kottia," or drinking vessel, some years before at the Aghor river, and on his preferring a complaint, that it was searched for, and found in the hut of a Noomreea, who was forced to return it, and had a valuable camel taken from him as a punishment. I met several of the pilgrims who had lost articles of trifling value, and one, who was head of his party, a few marches beyond Soumeanee was robbed of his clothes and grain, but they felt confident if they saw the Dewan on their way back, that he would oblige the contractors to pay their value.

Fresh camels having been hired in the place of those brought from Kurrachee, which do not thrive on the forage

found here, and are less strong and healthy in appearance than those bred on the hills, we set out at midday on the 28th, and as the direct route was unsafe for the camels, from the ground having been so lately saturated with rain, we wound round the town, and reached the sea beach, along which we marched for some miles, until nearing the creek at the northern extremity of the bay into which the Pooralee river empties itself, we turned north, and keeping close to the edge of the sand hills which border the mangrove swamp called "Gooroo-Cherla-Kar-un" reached a pool of fresh water, where we halted.

Churoo, 9 miles. This spot is named Churoo, and is merely a place of encampment. A few herds of camels were feeding in the cypress jungle, which covers the inlets from the swamp. Their attendants were the only people we saw on the road. A short distance before arriving at our ground, we passed the tomb of "Shaik Ali, or Swamee," built on one of the low sandy ridges which here extend inland as far as the eye can reach, covered with stunted milk bushes and tufts of coarse grass. To its right runs the road to Lyaree. The following morning we crossed the "Thura," a flat which extends for many miles between Lyaree and Shaik Karaj. Brushwood abounds on it, and both cattle and goats find pasture on the grass which grows there; the few I saw however did not appear in good condition. An open plain on our right, sprinkled with cypress bushes, was pointed out as reaching to near Lyaree, but I could not distinguish any signs of cultivation. Continuing a westerly

The Pooralee River. course, we came to the Pooralee river, an insignificant stream with a muddy bottom. It rises in hills north of Beila, and is said always to have water in its bed, but the cultivators of Lyaree raise embankments across it for the purpose of irrigating their fields, so that unless after heavy rain it cannot be called a running stream below that town. Beyond it a gradual rise brought us to another range of sand hills, in the midst of which we encamped near a small well of brackish water. This is generally the first stage from Soumeanee, but the "Truppa" being slippery for camels, where it is usually crossed, we were obliged to make a circuit, which doubled

Dambo, 9 miles. the distance, to Dambo. This likewise is only

a halting place, as were all the stations on the route to Hinglaj, without the sign of a habitation or a human being near them. The few Noomreeas who are scattered over the face of the country keep their flocks at a distance from the road, but whenever they see a cafila, they come with their families to beg for food. It has become an acknowledged custom for all travellers to give it; even the mendicants themselves spare a portion of their coarse bread for the purpose. Money (save a few Soumeanee pice, to pay for milk when it can be had) is almost useless, for nothing is to be purchased on this barren waste. A mile beyond Dambo, before leaving the sand hills, a small grove of cypress trees is passed, noticed as being of greater size than those met with elsewhere. On descending from the ridge, the road crosses the heads of a number of inlets running into an extensive backwater from the sea, which here is not visible, as the sand banks along the shore are rather abrupt. Ascending a gentle rise we come on a plain covered with a small bush called Lavee or Lauoo, on which the camels fed with great avidity. Of the plant there are two kinds, the male called Lauoo, and the female Lavee. They are much the same in appearance, excepting the leaf of the latter is shorter and thicker than the former; potash is produced by burning the male plant, which is taken to Kurrachee and Soumeanee, and sells at from four to five casses (about 100 pounds) per rupee. This tract is called "Chura," more particularly that portion of it where low cypress bushes flourish, and pools of clear water with a few wells are found. The open plain extends to the foot of the mountains, and inland to a great distance. Twelve miles from Dambo we found the wells at Kattewara, 12 miles. Kattewara, the encamping ground, choked, nor did we discover water until reaching the base of the lesser range of the Haras, when the pool of a cataract about half a The Hara mountains. mile up a rugged ravine was pointed out to us by a Beroon we casually met on his way to Soumeanee to dispose of camels. This range of mountains, although their height is comparatively trifling, present a most singularly wild appearance, from their rising at once from the plain at an angle of about forty-five degrees on their eastern side, with a still

greater slope to the westward, and being totally bare of all verdure. They are composed of sandstone, and their summits are broken into rugged peaks of the most fantastic shapes. They appear to rise in regular layers, their height gradually increasing as they recede from the plain. Our route the next morning lay along their base, and after passing the beds of many dry nullas we came to a pass near their south-eastern extremity, where they sink into the plain about four miles from the sea. This lake is termed "Gooroo Bherund," and is formed by a large ravine, the course of which we followed for a short distance, and then turning to the left reached the top of the heights, and came in sight of the greater range of the Haras, running almost at right angles to the lesser.

The Phor river, 11 miles. Between the two ranges the Phor river flows through a plain similar to that we had passed. Its banks are fringed as usual with a belt of tamarisk jungle. Before reaching it a number of Mahomedan tombs are remarked, and near them, under a clump of trees, some Noomreeas were engaged in raising a crop of jowaree, the first attempt at cultivation I had seen since leaving Kurrachee. Water is occasionally found in pools in the river, and higher up it can always be procured by digging. Six miles beyond it we came to the Tilookpooree wells, at present covered with an extensive marsh of fresh water, formed by the late rain.

The Chunder kooops, 6 miles. One koss from them, in a westerly direction, three hills of extremely light colored earth rise abruptly from the plain. That in the centre is about four hundred feet in height, of a conical form, with the apex flattened and discolored; its southern and western faces rather precipitous, but with a more gradual slope on the others. It is connected with a smaller one of the same form, but of not more than half its size, by a sort of causeway, some fifty paces in length. The third bears the appearance of the cone having been depressed and broken, and covers a greater extent of ground than the others. All three towards their bases are indented by numerous cavities which reach far into their interior; their sides are streaked with channels as if from water having flowed down them. On ascending to the summit of the highest one, I observed a basin of liquid mud, about one hundred paces in circumference, occu-

pying its entire crest. Near the southern edge, at intervals of a quarter of a minute, a few small bubbles appeared on the surface; that part of the mass was then gently heaved up, and a jet of liquid mud, about a foot in diameter, rose to that height, accompanied by a slight bubbling noise. Another heave followed, and three jets rose, but the third time only two. They were not of magnitude sufficient to disturb the whole surface, the mud of which at a distance from the irruption was of a thicker consistency than where it took place. The pathway round the edge was slippery and unsafe, from its being quite saturated with moisture, which gives the top a dark colored appearance; on the southern side, a channel, a few feet in breadth, was quite wet from the eruption having recently flowed down it. I was told, that every *Monday* the jets rose with greater rapidity than at other times, and then only did any of the mass ooze out of the basin. The entire coating of the hill appears to be composed of this mud baked by the sun to hardness. No stones are to be found on it, but near the base I picked up a few pieces of quartz. Crossing the ridge which connects this hill with the least of the three, I climbed up its rather steep side. In height or compass it is not half the magnitude of its neighbour, and its basin, which is full of the same liquid mud cannot be more than five and twenty paces in diameter; the edge is so narrow and broken that I did not attempt to walk round it. One jet only rose on its surface, but not more than an inch in height or breadth; but a very small portion of the mass was disturbed by its action, and although the plain below bore evident marks of having been once deluged to a short distance with its stream, no eruption had apparently taken place for some years. At times the surface of this pool sinks almost to the level of the plain, at others it rises so as to overflow its basin; but generally it remains in the quiescent state in which I saw it; two years previous it was many feet below the edge of the crest. On my way to the third hill I passed over a flat of a few hundred yards which divides it from the other two. The sides are much more furrowed with fissures than theirs are, although their depth is less; and its crest is more extended and irregular. The

ascent is very gentle, and its height about two hundred feet. On reaching the summit, a large circular cavity, some fifty yards in diameter, is seen, in which are two distinct pools of unequal size, divided by a mound of earth, one containing the liquid mud and the other clear water. The surface of the former was slightly agitated by about a dozen small jets, which bubbled up at intervals, but in the latter, one only was occasionally discernible. A space of a few yards extended on three sides from the outer crust to the edge of the cavity, which was about fifty feet above the level of the pools; their sides are scarped and uneven. On descending the northern face, I remarked a small stream of clear water flowing from one of the fissures into the plain, which had evidently only been running a few hours; the mud and water of all the pools are salt. A fourth hill, situated close to the great range of Haras, and distant from the rest upwards of six miles, was pointed out as having a similar cavity to this one. Its color is the same, and although the surface is more rounded, its summit appears broken; I regretted not having an opportunity of visiting it. The name given to these singular productions of nature is the "Koops, or basin of Raj Ram Chunder," by which appellation they are known to all the tribes. They are said to be altogether eighteen in number, seven in this neighbourhood, and eleven between Kedje and Ginaddel in Mukran. Four were pointed out to me, and I was told the other three were hid among the mountains. Some persons with my party had seen one of those in Mukran, and had heard from the Beerooees who shewed them the road to it, that many others were spread over the country; he described it as throwing up jets similar to the large hill here. By the Hindoos they are looked upon as the habitation of a deity, but the Mahomedans state that they are affected by the tide (the sea is not more than a mile distant from the large one,) but this I had reason to doubt, as of the many persons I questioned who had visited them at all times, not one remembered to have seen the pools quiescent, although several had been on the large hill when the mud was trickling over the side of the basin. To endeavour to ascertain this fact I placed several dry clods of earth in the bed of the channel

on a Saturday, as I expected to return by the same route the following week. A range of low hills of irregular form lie to the westward of, and almost close to, the Chunder Koops. I had not time to examine them, but from their appearance I judged they contained sulphur, and on questioning some of those with me, and who crossed them, they said the taste of the earth was like that near the hot springs at Sehwan, where it is known to abound. A Noomreea who was present, mentioned that about six koss off there was another hill called by the name of the "sulphur mountain."

Leaving the Koops on our left, we continued our route towards the greater Haras, increasing our distance from the sea as we advanced. An isolated cluster of hills on the shore, called the "Sath Durwauza," and a rock near them, were pointed out as spots much revered by the Hindoos; a range of sand hills soon hid them from our sight, and we Bura and Chota Singhul, 8 and 11 miles. crossed the beds of many nullas, the banks of which were thickly lined with tamarisk and baubul trees. This tract is called the "Chota Singhul," and a well in one of its water courses is generally the halting place for pilgrims. We found it dry, and pushed on three miles further to the "Burra Singhul," where in a nulla, at no great distance from the mountains, we came to another well with sufficient water in it for us all. A Beerooee musician with his family here joined us for the sake of the food he was certain of obtaining as long as he remained in our company. A camel and pony, the one led by his son, carrying his wife and two children with their baggage, and the latter ridden by himself with his sitar, was all they possessed. He told me he had left his village in Mukran to visit Beila, in the hope of collecting grain by his skill in music, but not meeting any one who appreciated his merits, he was now on his way home. He earned a precarious subsistence by travelling to the camps of the different chiefs, and reciting the wars of the Yokeeas and Beloochees; they sometimes rewarded him with gifts of food and clothes, &c. The animals he now had, had been thus presented to him. He remained with us some days, and on his leaving he begged the money I gave him might be exchanged for tobacco or grain. From the

Singhul the road runs nearly parallel to the mountains, which here present the same features as the lesser Haras, decreasing like them in height as they near the sea, but an acclivitous and bold range towering far above them was pointed out as that in which the far famed temple of Hinglaj was situated. We passed this day the first encampment of Beerooees I had seen; about twenty families were pitched on the banks of a ravine, where wood and water were found in sufficient quantities to supply their wants, A cloth of camel or goat hair stretched over a pole formed their dwelling, and for their food, the milk of their flocks, prepared in various ways, and a very small quantity of the coarsest grain sufficed. The men wore drawers, with a loose cloth thrown over the shoulders; the dress of the women was merely a long garment reaching from the neck to the ancles. We now skirted the base of the mountains, and passing between them and a low broken range running at right angles, came in sight of the pass leading to the Aghor river; an easy ascent of a few hundred yards, over sandy rock, led to the summit, and a gentle slope of half a mile brought us to the bank of the

The Aghor or Hingool
river, 8 miles.

stream. The view as we turned up its course was magnificent. The river here flows through a break in the mountains, about two hundred yards in width. The faces of the rocks towards the stream are broken and craggy. That on the left bank is higher and more scarped than its opposite neighbour. Beyond them in the distance is seen a range of light colored sand hills, to all appearance nothing but a mass of conical-shaped peaks, and towering far above them are the blue mountains of Hinglaj, precipitous and wild. We encamped above the tamarisk jungle on the high ground between the river's bed and the hills. The width of the stream at this spot is about sixty yards, its bed muddy, and sprinkled with low bushes. The water is not considered very wholesome, as a great quantity of sand is mixed up with it. It reaches the sea about six miles from the hills, and I saw from an eminence many fishing boats from Kurrachee, Soumeanee, and Oormura, anchored at its mouth. A short distance below the pass, on the left bank of the stream, are the remains of an ancient village, the name of which has been long since

forgotten. The site of the houses can hardly be traced, but I found many pieces of glazed pottery and glass among their ruins. A number of Mahomedan tombs are scattered over the high ground in the vicinity, and in the bed of the river is a bluff rock on which are the ruins of a small fort called Rana-Ka-Kot. Rana-Ka-Kot. It is said to have been built when the Hindoos held the sovereignty of the country, to protect the pilgrims going to Hinglaj from the pirates, who used to run up the river in small boats to plunder them. It covers the whole face of the rock, and consists of two towers joined by an embankment, with a well in the centre; the foundation now alone remains. After heavy rain, it is said that pieces of silver are occasionally found in the site of the village, but I was not able to obtain any; and imagine that although some may once have been seen there, yet were it supposed that the most minute search would be rewarded by even a copper coin, the abject poverty of the people would induce them to dig up the whole surface in searching for it. The hills here are composed of sandstone, layers of shells, and conglomerate.

I made many inquiries regarding the numerous Mahomedan Tombs. Mahomedan Tombs. medan tombs which are scattered over the face of the country, near many of which not the slightest trace of a habitation remains; and the situation of some are so far from streams or wells, that the cause of their having been built in such barren spots cannot now be accounted for.

I imagine that when the Mahomedans had established themselves in Scinde, their detachments were stationed in all parts to keep the inhabitants in check, and the spirit of conversion being then all powerful, they buried their dead with much ceremony, and erected stone tombs over them to impress the idolaters with a high sense of the excellence of that faith, which decreed such honours to the departed. On the decline of the Mogul empire, when the troops were required for the defence of the interior, these detachments were withdrawn, the mud huts of the camps soon fell to decay, the population which had been drawn together from the jungle, and derived a subsistence by raising grain to supply them, again spread over the country, and resumed their pastoral habits, when the demand for the produce of their

cultivation ceased ; the embankments raised for irrigation were swept away on the flooding of the streams, the log lined wells soon fell in, and these monuments of stone alone remained to mark where the camps had existed. The very name of the stations, most probably that of the first chief who pitched his standard on the spot, was soon forgotten by the wandering tribes who fed their flocks in the vicinity, when the memorials of his stay had crumbled into dust.

The Aghor river is the boundary between the territory of the Yam of Beila and that of the Khan of Kelat, the chief of the Beerooees. They and the Noomreeas do not intermarry, and although at present at peace with each other, have no hesitation in robbing and plundering whenever opportunity offers. The Beerooees are usually the aggressors, being better armed, and their places of residence in the mountainous countries of Mukran and Beeloochistan little known. The very day I reached the Aghor a party of them, under a person named Dadruheem Khan, on their way to Beila, took from the hut of two Noomreeas every article they could lay hands on, and levied a contribution of grain from some Hindoo pilgrims encamped there. They likewise stopped some of the people with whom I was travelling, who were in advance of the baggage ; but on learning that a British officer accompanied them, they instantly let them go. At the Beerooee encampment also they demanded some sheep as a present, but a Noomreea I had left there to purchase milk, threatened them with my anger if they dared to seize even one. Such is the effect which has been produced on the minds of these lawless men by the gallant capture of Kelat, that they proceeded on their way without enforcing their demand. They were more numerous, and better appointed than the armed men with my party, and had they chosen, might have robbed us without much difficulty, but the very name of a European appeared to frighten them. A few months ago I should have been treated with every contumely, but now all were anxious to pay me attention. I felt convinced that the only danger attending my excursion was what I might incur from the vengeance of individuals who had lost relations or friends at the storm of the fort, but even their irritated

feelings will be allayed by time. In a country so divided into petty tribes as Beeloochistan, where the authority of the chief, although acknowledged, is but little heeded, and where no man's life or property is safe, further than he can himself protect it, for a traveller to straggle from his party is of course unsafe, as the wretched state of poverty and starvation in which the greater portion of the population exist would induce them to make a dash at him for the sake of his clothes. I was warned of this at Soumeanee, and could never leave our camp without one of the attendants following me at a distance to watch over my security. While halted at the river, upwards of sixty Beerooee and Noomreea families collected round us to be fed; they came from all parts, and I had therefore an opportunity of inquiring about their mode of life. The milk of their camels, goats, and ewes, the dried berry called beera, wild herbs, and a very small quantity of the coarsest jowaree are what they subsist on; meat they seldom touch, as all the male animals are disposed of for clothes or grain, and the females kept for their produce. Dates are considered a luxury, so much so, that when at Soumeanee, I was told of a Noomreea having asked a banian in whose shop he saw a pile of bags of them, whether he took any rest at night. On the Hindoo replying, of course he did; the Noomreea expressed his surprise, and said, were he there, he should be eating the dates day and night. Whenever I offered money, food was always requested in lieu of it. The complexions of the females are more fair than could have been expected from their exposed mode of life, and the number of children with them was, as is usual among a poor population, very great. The Beerooees all wear the low conical cap, which affords even less protection to the head than that of Scinde. All were armed, mostly with a matchlock and long knife: some had swords. Neither they nor the Noomreeas pay any regular tribute, but on occasions of festivity, the chiefs raise contributions in kind from the heads of families. All are liable to be called on for military service, during which time they receive food and trifling pay. In the Yam's territory, whenever cultivation is carried on, "one third" of the produce goes to the chief, and the remainder is left to

the peasant. The vicinity of roads is generally avoided, to escape molestation from travellers, and their camps are moved from place to place as water or pasturage fail them. The nearest village to Hinglaj is Oormura, situated on the coast, at a distance of two days march, and said to contain two hundred inhabitants, many of whom are fishermen. A few Hindoo shop-keepers reside there. The coins current are the German crown, the Mahmoodie rupee, and the paolee. It is described as having a good bay, but my time did not admit of visiting it.

On ascending the left bank of the river, after passing The Aghor river, 8 miles. between the peaks in the mountains, which seem as if they had been severed by some convulsion of nature, a full view is obtained of the sand hills. They appear to consist of one irregular range, cut in two by the river extending southwards to near the sea, and to the north, far into the mountains. They are from three to four hundred feet in height, covered from base to summit with numberless small conical-shaped, ribbed peaks, like that of the Chundur Koops, and their surface appears to have been baked to hardness by the sun. Towards the plain a few are coated with a crust of dark brown colored sandstone, with which at one time the whole range seems to have been covered. A winding path, with several ascents and descents, steep, though short, leads through them. I picked up many pieces of talc, (or Govid nusree and Cherotee as it was called by my companions) in the water courses near them. On the north-eastern side is a plain of a mile in length and half that width, much cut up by ravines. Through this the river flows over a bed of pebbles, its banks fringed with tamarisk and baubul trees; on its right bank rises the Hingool mountain, conspicuous in the range by its great height and scarped sides. The name given to the stream above the peak in the Hara mountains is the Hingool, and from them to the sea it is called the Aghor. It is always a running stream, is said to have a very long course, and rises on the melting of the snow to the northward, or as it was described to me, without rain falling. After crossing its bed, where the water was about knee deep, the path enters a deep ravine, which leads to a

Assar Poora, 7 miles. narrow valley, and after winding among the hills for about two miles, reaches a running stream, almost hid by low tamarisk bushes, on the banks of which is the usual halting place. Half a mile from the valley, in a narrow Hinglaj, $\frac{1}{2}$ mile. gorge, the mountains on each side of which rise perpendicularly to nearly a thousand feet, is situated the temple of Hinglaj. It is a low mud edifice, built at one end of a natural cave of small dimensions, and only contains a tomb-shaped stone, which is called the goddess Mata, or Mahamayee. At the head of the gorge, a steep and difficult ascent up the course of a water-fall leads to the top of the mountains, and after winding over their summits for some five or six miles, the pathway descends by another water course to the valley, where we encamped. An account of the different holy places visited, and the ceremonies performed on the journey, are fully detailed in my description of the pilgrimage to Hinglaj.

Soon after reaching our encampment, another party of armed Beerooees arrived on their way to Beila, to learn the state of affairs. They requested me to give them tobacco and medicine, said they lived from hand to mouth, and now that their chief was killed (he had fallen at Kelat) were worse off than before. Kelat, the capital, had been always looked on in this part of the world as a maiden city, until the descendant of a line of kings fell, as became him, on his throne, before the all-conquering arm of the British soldiery.

This party was under Chota Beerooee, and was, I imagine, only on the look out for plunder, as a day or two after our return to the banks of the Aghor river they again passed us on their way back, without stopping as usual for food; and that same evening one of our camels was missing, stolen no doubt by them. This was the limit of my excursion. The time fixed for rejoining my regiment having nearly expired, I was not able to extend my journey, as I now felt anxious to do, by proceeding along the coast as far as Gwaddel, and then turning north through Kedge Pungoor and Noskky, visiting Kelat, and returning to Kurrachee viâ Khozdar and Beila.

On our way back, nine days after first seeing them, I again visited the Chunder Koops. The appearance of the

one which was fallen in, was as sand in a muddy pool, but that of water, instead of being clear as before was quite discolored; the stream also had ceased flowing for some time, as the plain bore no marks of moisture. On reaching the summit of the larger one, it was very evident that an eruption had taken place the day before (Monday), for the channel on the western side was quite filled with slime, which had oozed down the side of the hill, and ran some thirty yards into the plain below. The dry clods I had placed when before here, were covered, and it was not safe to cross where the mud had found an issue; whereas my whole party had, when with me, walked round the edge of the basin. The jets rose as usual. So tenacious is the mud of this one, that even cocoanuts which the Hindoos throw on it do not sink, but in the others it is more liquid. No alteration had taken place in the appearance of the small Koop.

We now followed our former route, halting at the Phor river near a muddy pool, and at a brackish well in the Churra. Our next stage was over the plain beyond Dambo, and across the Pooralee river (now quite dry), to a tank near Shaik Boon's tomb. After passing it we crossed some low sandy ridges, and wound under a range of sand hills, on which is a well, close to a few tamarisk trees. We then came to a salt flat called the Truppa, extending from the Gooroo-Chela-Karun to the Thura, from which it is distinguished by being totally bare of all shrubs. The tide does not affect it, but rain brings out a crust of salt. We rejoined our former route at the groves of the Gooroo and Chela, and then entering the sand hills which encompass Soumeanee, descended to an oblong amphitheatre surrounded by them, of about half a mile in width and four in length, covered with the lavoo bush, and dotted here and there with pools of brackish water. This tract is called the "Dotur Puk," and it was to avoid it that we kept to the beach road when on our way to Dambo. I had been told that the Yam and his Dewan intended visiting me on my return and offering some presents, but I fortunately reached Soumeanee when they were at Lyaree, and after addressing letters to them both expressing my thanks for the attention

which had been paid me, and the safety with which I had traversed the country, I rode in at once to Kurrachee. Most polite answers have since reached me, regretting that my unexpected departure prevented their having the pleasure of seeing me.

In the hills between Lyaree and Beila "copper" is found in large quantities. A Hindoo now in Kurrachee loaded twenty camels with ore, on his return from Hinglaj, and obtained as many maunds of good metal from it. The whole country is indeed rich in mineral productions, and well worthy the attention of an experienced geologist.

1st March, 1840.

NOTE.--The singular and remote place of pilgrimage, visited by Capt. Hart, as described in the above interesting paper, is one of the fifty-one *Pitas*, or places celebrated as the spots on which the dissevered limbs of *Sati* or *Doorga* were scattered. An intelligent native friend (Rae Seetanath Bhoose Bahadoor) informs me that the word *Hinglaj* is not met with in any Sanscrit Dictionary of good authority, and it would appear to be a corruption of the word *Hingulà*, the name of the spot on which the crown of the head (*Bramarandra*) of *Doorga* was cast. My informant has not been able to find any mention of the geographical position of the place so named in the works to which he has referred, but there can be little doubt as to the identity of the spot. He has furnished me with a table of the various *Pitas*, with the names under which *Doorga* and *Shiva* are worshipped at each; one of these spots being *Kalipita*, or Kali Ghat near Calcutta. The *Churamuni Tantra* is, I am told, the authority to be consulted on the subject of this particular fable.